1:Takakura . H-4, 5 (no date) 1960 AB6 Ainu AB6
Feudal Japan AB2

the author of *Karafuto Shisei Enkakushi* [History of the Administration of Karafuto], was to obtain profit by encouraging trade and the reason he fixed the prices was not to benefit the Ezo but to set low prices on Santan wares.[49] This reasoning seems too far-fetched, for the Bakufu's intent in controlling the Santan trade was to regulate the trade rather than make money from it. It is true that this was not done merely for the benefit of the Ezo but it did gratify the natives. In addition it was reported that *Basho* managers were making huge profits from fishing and other industries, after this situation came about, because no Ezo were fleeing from debts; instead they were working safely under Japanese rule.

By controlling the Santan trade the Bakufu not only prevented Manchuria from aggrandizing Karafuto, which could have happened had no steps been taken, but an illegal trade was checked and help was extended to the Ezo which freed them of their debts and increased their labor power.

IV. THE NATIVE POLICY OF THE JAPANESE GOVERNMENT

I have noted previously that in order to eliminate native complaints and, at the same time, to provide that work which would raise the material standard of living, the Bakufu encouraged industries, opened up *Basho* and stopped malpractice in trade by supervising or directly conducting the trade itself. In addition when *Basho* officials were transferred every several years the *Otona* of the *Basho* were summoned to appear before the Magistrate at Matsumae in order to impress the natives with the dignity and power of that official. Furthermore, at least once a year *Omusha* was held at each *Basho* as a measure of presenting gifts and giving aid to the poor, sick, and elderly. Doctors were sent to look after the health of the natives and an effort was made to assimilate the Ezo spiritually. The following is devoted to the actions and problems concerned with the above.

1. CEREMONIAL ARRANGEMENTS AND PROTOCOL

I have mentioned that in the Early Matsumae period it had been the custom for the various *Basho* chiefs to

ni Santanjin no gi aitazune sōrō kakitome (An inquiry into matters concerning the Santan and Karafuto), *Kyumei Kōki* 7.

	1802	*1809*
Chinese cotton	3 otter skins	2 marten skins or 1 otter skin
smoking pipe	1 otter skin	1 marten skin or ½ otter skin
brocade	15 otter skins	about 30 marten skins or at least 15 marten skins
brocade gowns	24 sacks of rice each of 8 shō or 48 otter skins	at least 42 marten skins or at least 21 otter skins

[49] *Karafuto Shisei Enkakushi* 1, and for the period prior to the Restoration see 2: 29 ff. See also Takakura Shinichirō, Kinsei ni okeru Karafuto o chūshin to shita Nichiman kōeki (Recent Japan-Manchurian trade centering around Karafuto) in 1 of *Hoppō Bunka Kenkyū Hōkoku*.